# The

*Blemish of Government,*
*Shame of Religion,*
*Disgrace of Mankinde.*

OR,
A Charge drawn up against

# Drunkards,

And presented to his Highness the LORD PROTECTOR, in the name of all the Sober partie in the *three* Nations.

Humbly craving, that they may be kept alone by themselves from infecting others; compelled to work and earne what they consume: And that none may be suffered to sell drink, who shall either *swear*, or be *drunk themselves*, or suffer *others* within their walls.

---

By *R. Younge* of *Roxwell* in *Essex.*

---

Printed by *J. Bell*, and are to be sold by *James Crumpe*, in Little *Bartholomews* Well-yard, 1655.

# The {Blemish / Shame / Disgrace} of {Government, / Religion, / Mankinde.}

OR,

A Charge drawn up against DRUNKARDS, and presented to his Highness the LORD PROTECTOR, in the name of all the sober partie in the *three Nations*.

Humbly craving, that they may be kept alone by themselves from infecting others; compelled to work and earne what they consume: And that none may be suffered to sell drink, who shal either *swear*, or be *drunk themselves*, or suffer *others* within their walls.

---

## 1. BRANCH *Of the Charge.*

THat as the *Basilisk* is chief of *Serpents*: so of *sinners* the *Drunkard* is chief. That Drunkennesse is of *sins* the *Queen*: as the *Gowt* is of *diseases*: even the *root* of all *evill*, the *rot* of all *good*. A sin which turns a man wholly into sin. That all sins, all beast-like, all serpentine qualities meet in a Drunkard, as *rivers* in the *sea*: and that it were far better be a *Toad*, or a *Serpent*, then a Drunkard. That the Drunkard is like *Ahab*, *who sold himself to work wickednesse*. That he wholly dedicates, resignes, surrenders, and gives himself up to serve *sin* and *Satan*. That his onely imploiment is to *drink*, *drab*, *quarrel*, *sweare*, *curse*, *scoffe*, *slander* and *seduce*: as if to sin were his *trade*, and he could do nothing else; like the *Divel*, who was a sinner from the *beginning*, a sinner to the *end*. That these *sons of Belial*, are all for the *belly*: for to drink *God* out of their hearts, *health* out of their bodies, *wit* out of their heads, *strength* out of their joints, all the *money* out of their purses, all the *drink* out of the Brewers barrels, *wife* and

*children* out of doors, the *house* out at windowes, the *Land* out of quiet, *plentie* out of the *Nation*, is all their businesse. In which their swinish swilling, they resemble so many *frogs* in a *puddle*, or *water-snakes* in a *pond*: for their whole exercise, yea, religion, is to drink; they even drown themselves on the drie land. That they drink more *spirits* in one night, then their *flesh* and *brains* be worth. That more is thrown out of one *swines nose*, and *mouth*, and *guts*, then would maintein five sufficient families.

## 2 BRANCH.

That it is not to be imagined what all the Drunkards in one *shire* or *Countie* do devour, and worse then throw away in one yeare: when it hath been known (if we may give credit to *Authors*, and the *oaths* of others) that *two and thirtie* in one cluster have made themselves drunk; that *six and thirty* have drank themselves dead in the place with carowsing of healths; that at one supper, *one and fourtie* have killed themselves, with striving for the conquest: that *two* have drank each of them a *peck* at a draught: that *four* men have drank *four gallons* of wine at a sitting: that *one* man hath drank *two gallons* of wine; and *two* more, *three gallons* of wine a piece at a time: that *one* Drunkard in a few hours, drank *four gallons* of wine: that *four* antient men drank as many cups of wine at one sitting as they had lived years, which was in all, *three hundred* cups of wine *amongst four* men: and lastly that *three women* came into a Tavern in *Fleetstreet* (when I was a boy) and drank *fourtie nine quarts of Sack*; two of them *sixteen* a piece, and the third to get the victorie, *seventeen quarts of Sack*. Which being so, what may the many millions of these *ding-thrifty dearth-makers* consume in a year in all the three *Nations*.

Nor need it seem incredible, that common drunkards should drink thus: for they can disgorge themselves at pleasure, by onely putting their finger to their throat. And they will vomit, as if they were so many live *Whales* spuing up the *Ocean*; which done, they can drink afresh.

Or if not so, yet custome hath made it to passe through them, as through a *tunnel*, or *strainer*; whereby it comes out again as sheer wine as it went in, as hath been observed.

Nor hath the richest *Sherrie*, or old *Canarie* any more opration with them, then a cup of *six* hath with me. And no marvel! for if *physick* be taken too oft, it will not work like *physick*: but nature entertains it as a *friend*, not as a *Physitian*: yea *poison* by a familiar use becomes natural *food*. As *Aristotle* (in an example of a Maid, who used to pick *spiders* off the walls and eat them,) makes plain.

## 3 BRANCH.

That as Drunkards have lost the prerogative of their *creation*, and are changed (with *Nebuchadnezar*, *Dan.* 4. 16.) from *men* into *beasts*, so they turn the *sanctuarie of life* into the *shambles of death*: yea thousands (when they have made up the measure of their wickednesse) are taken away in *God's* just

juſt wrath in their drink; (as it were with the *weapon in their bellies*) it faring with them as it did with that *Pope*, whom the *Divel* is ſaid to have ſlain in the very inſtant of his Adulterie, and carrie him quick to *hell*; being ſuddenly ſtruck with death, as if the *execution* were no leſſe intended to the *ſoul*, then to the *bodie*.

That by the *Law of God* in both *Teſtaments*; *He that will not labour, ſhould not eat*, *Gen.*3. 19. *Prov.* 20. 4. 2 *Theſ.* 3. 10. becauſe he robs the *Commonwealth* of that which is altogether as profitable as *land*, or *treaſure*. But Drunkards are not onely *lazie get-nothings*, but they are alſo *riotous ſpend-alls*; and yet theſe *drunken drones*, theſe *gut-mongers*, theſe *Quagmiriſts*, like *vagrants* and *vermine*, do nothing all their life-long that may tend to any good, as is ſtoried of *Margites*, and yet devour more of the *fat of the Land*, then would plentifully maintein thoſe *millions of poor* in the Nation, that are ready to famiſh. A thing not fit to be ſuffered in any *Chriſtian Commonwealth*; *yea far fitter they were ſtoned to death*, as by the *Law of God* they ought, *Deut.* 21. 20, 21. ſince this might bring them to repentance; whereas now *they ſpend their daies in mirth: and ſuddenly they go down into hell*, *Job* 21. 13. Drunkards being thoſe *ſwine*, whom the *legion* carries headlong into the *Sea*, or pit of *perdition*.

## 4 BRANCH.

That every *hour* ſeems a *day*, and every *day a month* to a drunkard, that is not ſpent in a *Tap-houſe*; yea, they ſeem to have nailed their ears to the door of ſome *Taverne*, or *Tap-houſe*, and to have agreed with *Satan*, *Maſter! it is good being here*. That where ever the Drunkards *houſe* is, his dwelling is at the *Ale-houſe*, except all his money be ſpent, and then if his *wife* will fetch him home with a *lanthorne*, and his men with a *barrow*, he comes with as much ſence as *Micholls image* had.

That the *pot* is no ſooner from their *lips*, but they are *melancholy*, and their hearts as heavie, as if a *milſtone* lay upon it. Or rather they are vexed like *Saul* with an *evil-ſpirit*, which nothing will drive away but *drink* and *Tobacco*. They ſo wound their conſciences with all kinde of prodigious wickedneſſe, and ſo exceedingly provoke *God*, that they are *rackt* in conſcience, and *tortured* with the very flaſhes of *hell-fire*. That they drink to the end onely, that they may forget *God*, his *threats* and *judgments*; that they may drown *conſcience*, and put off all thoughts of *death*, & *hell*; and to *hearten* and *harden* themſelves againſt all the *meſſages of God*, *and threats of the Law*: which is no other in mitigating the pangs of conſcience, then as a *ſaddle of gold* to a *galled horſe*, or a draught of *poiſon* to quench a man's *thirſt*. That if they might have their wills, none ſhould refuſe to be drunk *unpuniſhed*, or be drunk *unrewarded* at the common charge. As how will they boaſt what they drank, and how many they conquer'd at ſuch a meeting, making it their onely *glory*. That the utmoſt of a Drunkards *honeſtie* is *good-fellowſhip*: that *temperance*

and *ſobrietie* with them is nothing but *humour* and *ſingularitie*; and that they drink not for *ſtrength*, or *need*, but for *luſt* and *pride*; to ſhew how full of *Satan* they are, and how near to *ſwine*.

That though theſe *ſwiniſh ſwill-bouls* make their *gullet* their *god*, and ſacrifice more to their *god-bellie*, then thoſe *Babylonians* did to their *god Bell*, *Bell & the Dragon*, *ver.* 3. yet they will *ſay*, yea *ſwear*, that they drink not for love of drink; though they love it above *health*, *wealth*, *credit*, *childe*, *wife*, *life*, *heaven*, *ſalvation*, all. They no more care for wine, then *Eſau* did for his *pottage*, for which he ſold his *birth-right*, *Iſa.* 56. 12.

## 5 BRANCH.

That Drunkards are the *Divels captives*, at his command, and ready to do his will; and that he rules over, and workes in them his pleaſure, 2 *Tim.* 2. 26. *Eph.* 2. 2. that he enters into them, and puts it into their hearts what he will have them to do, *John* 13. 2. *Acts* 5. 3. 1 *Chron.* 21. 1. opens their mouths, ſpeaks in and by them, *Gen.* 3. 1, to 6. ſtretcheth out their hands, and they act as he will have them, *Acts* 12. 1, 2. *Rev.* 2. 10. he being their *father*, *Gen.* 3. 15. *John* 8. 44. their *king*, *John* 12. 31. & 14. 30. and their *god*, 2 *Cor.* 4. 4. *Eph.* 2. 2. And which is worſt of all, that drunkenneſſe not onely *dulls* and *dams* up the *head* and *ſpirits* with mud, but it beaſtiates the *heart*, and (being worſe then the *ſting of an Aſpe*) poiſoneth the very *ſoul* and *reaſon* of a man, whereby the faculties and organs of repentance and reſolution are ſo *corrupted* and *captivated*, that it makes men utterly uncapable of returning, unleſſe *God* ſhould work a greater *miracle* upon them, then was the *creating of the whole world*. Whence *Auſtin* compares it to the very *pit of hell*, out of which (when a man is once fallen into) there is no hope of *redemption*.

That Drunkenneſſe is like ſome *deſperate plague*, which knowes no cure. As what ſaies *Baſil*, *Shall we ſpeak to drunkards?* we had as good ſpeak to *liveleſſe-ſtones*, or *ſenceleſſe plants*, or *witleſſe beaſts*, as to them; for they no more believe the threats of *Gods word*, then if ſome Impoſter had ſpoken them. They will fear nothing, till they be in *hell-fire*; reſembling the *Sodomites*, who would take no warning, though they were all *ſtruck blinde*; but perſiſted in their courſe, untill they felt *fire and brimſtone* about their *ears*, *Gen.* 19. 11.

That there is *no waſhing theſe Blackmores white*, *no charming theſe deafe Adders*; *blind men* never bluſh, *fools* are never troubled in conſcience, neither are *beaſts* ever aſhamed of their deeds.

That a man ſhall never hear of an *habituated*, *inſatuated*, *incorrigible*, *canterized Drunkard*, that is reclaimed with age.

## 6 BRANCH.

That as at firſt, and before cuſtome in ſinne hath hardened theſe Drunkards,

kards, they ſuffer themſelves to be transformed from *men* into *ſwine*; as *Elpenor* was transformed by *Circes* into a *hogge*; ſo by degrees they are of *ſwine* transformed again into *Divels*, as *Cadmus* and his wife were into *ſerpents*, as palpably appears by their *tempting to ſin, and drawing to perdition.*

That theſe *Agents* for the *Divel*, Drunkards, practiſe nothing but the *Art of debauching* men; that to turne others into *beaſts*, they will make themſelves *divels*, wherein they have a notable dexteritie, as it is admirable how they will winde men in, and draw men on by drinking firſt a health to ſuch a *man*, then to ſuch a *woman* my *miſtris*, then to every ones *miſtris*; then to ſome *Lord* or *Ladie*; their *maſter*, their *magiſtrate*, their *Captain*, *Commander*, &c. and never ceaſe, until their *brains*, their *wits*, their *tongues*, their *eies*, their *feet*, their *ſences* & all their *members* fail them: that they will drink until they *vomit up their ſhame* again, like a filthie *dog*, or *lie wallowing* in their beaſtlineſſe like a *bruitiſh ſwine*. That they think nothing too much either to *do* or *ſpend*, that they may make a *ſober man a drunkard*, or to drink *another drunkard* under the table; which is to brag how far they are become the *divels* children: that in caſe they can make a ſober and religious man exceed his bounds, they will ſing and rejoice as in the diviſion of a ſpoil; and boaſt that they have drenched ſobrietie, and blinded the light; and ever after be a ſnuffing of this taper, *Pſal.* 13. 4. But what a *barbarous*, *graceleſſe*, *and unchriſtian-like* practice is this, to make it their glory, paſtime and delight, to ſee *God diſhonored*, his *Spirit grieved*, his *Name blaſpheined*, his *creatures abuſed*, *themſelves* and their *friends ſouls damned*. Doubtleſſe ſuch men have climbed the *higheſt ſtep* of the *ladder of wickedneſſe*; as thinking their own ſins will not preſſe them deep enough into *hell*, except they load themſelves with other mens; which is *Divel-like* indeed! whoſe aime it hath ever been, ſeeing he muſt of neceſſitie be wretched, not to be wretched alone.

That as they make theſe *healths* ſerve as a *pulley*, or *ſhooing-horn* to draw men on to drinke more, then elſe they would or ſhould do; ſo a health being once begun, they will be ſure that every one preſent ſhall pledge the ſame, in the ſame manner and meaſure, be they *thirſtie*, or *not thirſtie*, *willing*, or *not willing*, *able*, or *unable*: be it againſt their *ſtomachs*, *healths*, *natures*, *judgments*, *hearts* and *conſciences*, which do utterly abhor, and ſecretly condemne the ſame. That in caſe a man will not for company, grievouſly *ſin againſt God*, wrong his own *bodie*, deſtroy his *ſoul*, and wilfully *leap into hell-fire* with them; they will hate him worſe then the *hangman*: and will ſooner adventure their *blood in the field*, upon refuſing, or croſſing their healths, then in the cauſe and quarrel of their *Countrie*.

## 7 BRANCH.

How they are ſo pernicious, that to damne their own ſouls is the leaſt part of their miſchief; and that they draw vengeance upon thouſands, by ſeducing ſome, and giving ill example to others. That one Drunkard makes a multitude; being like the *Bramble*, *Judg.* 9. 15. which firſt ſet it ſelf on fire,

and then fired all the Wood. Or like *a malicious man, ſick of the plague*, that runs into the throng to diſperſe his infection; whoſe miſchief out weigh's all penaltie. And this ſhews, that they not onely partake of the *Divels nature*, but that they are *very divels* in the *likeneſſe of men*: and that the very wickedneſſe of one that feareth *God*, is far better then the good intreaty of a Drunkard.

That with ſweet words they will tole men on to deſtruction, as we tole *beaſts* with *fodder* to the *ſlaughter-houſe*; And that to take away all ſuſpition, they will ſo mollifie the ſtiffneſſe of a man's prejudice, ſo temper and fit him to their own mould, that once to ſuſpect them; requires the ſpirit of diſcerning. And that withall they ſo confirme the profeſſion of their love with *oaths*, *proteſtations* and *promiſes*, that you would think *Jonathan's* love to *David* nothing to it. That theſe pernicious ſeducers, *divels in the ſhape of men*, have learned to handle a man ſo ſweetly, that one would think it a pleaſure to bee ſeduced.

But little do they think! how they advance their own damnations: when the blood of ſo many ſouls as they have drawn away, will be required at their hands. For know this thou tempter, that thou doeſt not more *increaſe other mens wickedneſſe on earth*, (whether by *perſwaſion*, or *provocation*, or *example*) then their wickedneſs ſhall *increaſe thy damnation in hell*, *Luk.* 16. 27. 28. *Non fratres dilexit, ſed ſeipſum reſpexit.* And this let me ſay to the horror of their conſciences, that make merchandiſe of ſouls; that it is a queſtion when ſuch an one coms to *hell*, whether *Judas* himſelf would change *torments* with him.

## 8 BRANCH.

That the Drunkard is ſo pleaſing a murtherer, that he tickles a man to death, and makes him (like *Solomons fool*) die laughing. Whence it is, that many who hate their other enemies (yea, and their friends too) imbrace this enemy, becauſe he *kiſſeth* when he *betraieth*. And indeed what fence? for a piſt I charged with the *bullet of friendſhip*. Hence it is alſo, that thouſands have confeſt at the *Gallowes*, I *had never come to this but for ſuch and ſuch a Drunkard*. For commonly the *Drunkards progreſſe* is, from *luxury* to *beggerie*, from *beggerie* to *thievery*, from the *Taverne* to *Tyborne*, from the *Ale-houſe* to the *Gallows*. Briefly; That theſe *Bawds* and *Panders* of *vice* breath nothing but *infection*, and ſtudie nothing but their own, and other mens *deſtruction*. That the Drunkard is like *Julian*, who never did a man a good turn, but it was to damne his ſoul. That his proffers are like the *fowlers ſhrape*, when he caſts *meat* to *birds*, which is not out of *pitie* to relieve, but out of *treacherie* to inſnare them. Or like *traps* we ſet for *vermine*, ſeeming charitable, when they intend to kill, *Jer.* 5. 26. And thou maiſt anſwer theſe curſed tempters, who delight in the murther of ſouls, as the *woman of Endor* did *Saul*, 1 Sam. 28. *Wherefore ſeekſt thou to take me in a ſnare, to cauſe me to die*, Verſ. 9.

That he is another *Abſalom*, who made a feaſt for *Amnon* whom he meant

to kill. And there is no ſubtlety like that which deceives a man, and hath thanks for the labour. For as our *Saviour* ſaith, *Bleſſed is the man that is not offended at their ſcoffs*, *Mat.* 11. 6. So bleſſed is the man that is not taken with their wiles. For herein alone conſiſts the difference, *He whom the Lord loves, ſhall be delivered from* their meretricious alurements. *Eccleſ.* 7. 26. And *he whom the Lord abhors, ſhall fall into their ſnares*, Prov. 22.14.

## 9 BRANCH.

That *Taverns* and *Tap-houſes* are the drinking *ſchools* where they learne this their *skill*, and are *trained up* in this *trade* of *tempting*. For *Satan* does not work them to this heighth of impietie all at once, but by degrees: When cuſtome *of ſin* hath deaded all remorſe for *ſin*; as it is admirable how the ſoul that takes delight in lewdneſſe, is gained upon by cuſtome. They *grow* up in *ſin*, as worldlings grow in *wealth* and *honour*. *They waxe worſe and worſe*, ſaies the Apoſtle, 2 *Tim.* 3. 13. they go firſt over *ſhoo's*, then over *boots*, then over *ſhoulders*; and at length over *head* and *ears* in ſin, as ſome do in debt. Now theſe *Tap-houſes* are their *meeting-places*, where they hear the *Divels lectures* read; the *ſhops* and *markets* where *Satan drives his trade*; the *ſchools* where they take their *degrees*: theſe are the *Guild-halls* where all ſorts of ſinners gather together, as the *humours* do into the *ſtomach* before an *Ague fit*, and where is projected all the wickedneſſe that breaks forth in the *Nation*, as our *reverend Judges* do finde in their ſeveral *Circuits*.

That theſe *Taverns* and *Ale-houſes* (or rather *hell-houſes*) are the *fountains* and *well-heads* from whence *ſpring* all our *miſeries* and *miſchiefs*: theſe are the *Nurſeries* af all *riot*, *exceſſe* and *idleneſſe*, making our Land another *Sodom*, and furniſhing yearly our *Jayls* and *Gallowſes*. Here they ſit all day in *troops*, doing that in *earneſt* which we have ſeen boies do in *ſport*; ſtand on their *heads*, and ſhake their *heels* againſt *heaven*; where, even to hear how the Name of the *Lord Jeſus* is pearced, and *God's Name* blaſphemed, would make a *dumbe-man ſpeak*, *a dead-man* almoſt to *quake*.

## 10 BRANCH.

That it were endleſſe to repeat their *vain babling*, *ſcurrilous jeſting*, *wicked talking*, *impious ſwearing* and *curſing*: that when the drink hath once bit them, and ſet their *tongues* at libertie, their *hearts come up* as eaſily as ſome of their *drink*; yea, their limitleſſe tongues do then *clatter* like ſo many *windows looſe in the winde*, and you may affoon perſwade *a ſtone to ſpeak*, as them to be *ſilent*; it faring with their *clappers* as with a *ſick-mans pulſe*, which alwaies *beats*, but ever out of order. That one Drunkard hath tongue enough for twentie men; for let but three of them be in a room, they will make a noiſe, as if all the *thirtie bells in Antwerpe ſteeple* were *rung* at once: or do but paſſe by the door, you would think your ſelf in the *Land*

of

*of Parrats.* That it is the propertie of a drunkard to *diſgorge his boſome* with his *ſtomach*, to emptie his *minde* with his *maw* : His tongue reſembles *Bacchus* his *Liber pater*, and goes like the *ſayle of a Winde-mill* : For as a great *gale of winde* whirleth the *ſayls about*, ſo abundance of drink whirleth his *tongue* about, and keeps it in *continual motion.* Now he *rayls*, now he *ſcoffs* now he *lies*, now he *ſlanders*, now he *ſeduces*, talks *bawdy*, *ſwears*, *bans*, *foams*, and cannot be quiet, till his *tongue* be *wormed.* So that from the beginning to the end, he belcheth forth nothing, but what is as far from *truth*, *pietie*, *reaſon*, *modeſtie*; as that the *Moon* came down from *heaven* to viſit *Mahomet* : As oh ! the beaſtlineſſe which *burns* in their unchaſte and impure *mindes*, that *ſmokes* out at their polluted *mouthes* ! A man would think, that even the *Divel* himſelf ſhould *bluſh*, to hear his *childe* ſo *talk.* How doth his mouth run over with falſhoods againſt both *Magiſtrates*, *Miniſters*, and *Chriſtians* : what ſpeaks he leſſe then *whoredoms*, *adulteries*, *inceſts* at every word; yea, hear two or three of them talke, you would change the *Lycaonians language*, and ſay, Divels are come up *in the likeneſſe of Men.*

## 11 BRANCH.

That at theſe places men learn to contemne *Authority*, as *boies* grown tall and ſtubborn, contemne the *rod* : Here it is that they *utter ſwelling and proud words againſt ſuch as are in Dignitie*, as Saint *Peter*, and Saint *Jude* have it. *They ſet their mouthes againſt heaven, and their tongues walk through the earth, Pſal.* 73. 9. So that many a good *Miniſter* and *Chriſtian* may ſay with holy *David*, *I became a ſong of the drunkards*, *Pſal.* 69. 12. And in caſe any of them have *wit*, here they will ſhew it in *ſcoffing* at *Religion*, and *ſlowting* at *holineſſe.* From whence it is, that we have ſo *many Atheiſts*, and ſo *few Chriſtians* amongſt us ( notwithſtanding our ſo much means of grace); and that the *Magiſtracie* and *Miniſtrie* are ſo wofully *contemned* by all ſorts of people.

That theſe *tippling Tap-houſes* are the *common Quagmires* of all filthineſſe, where too many drawing their patrimonies through their throats, exhauſt and laviſh out their ſubſtance, and lay plots and devices how to get more. For hence they fall, either to *open* courſes of *violence*, or *ſecret miſchief*, till at laſt the *Jayle* prepares them for the *Gibbet* ; for lightly they *ſing* through a *red Lettiſe*, before they *crie* through a *Grate.*

## 12 BRANCH.

I ſpeak not of all, I know the *calling* to be *good*, and that there are *good of that calling*, (and theſe will thank me, becauſe what I have ſaid, makes for their honour and profit too ) but ſure I am, too many of theſe drinking-houſes are the very *dens* and *ſhops*, yea the *thrones of Satan* ; *very ſinks of ſin*, which like ſo many *Common-ſhores*, refuſe not to welcome and incourage

any

any, in the moſt loathſome pollutions they are able to invent, and put in practice. As did you but *hear*, and *ſee*, and *ſmell*, and *know* what is done in theſe Taverns and Ale-houſes, you would wonder that the *earth* could bear the *howſen*, or the *Sun* indure to look upon them. That leaſt they ſhould not in all this do homage enough to *Satan*, they not ſeldom drink their *healths upon their knees*, as the *Heathen witches* and *Sorcerers* (of whom theſe have learned it) uſed to do, when they offered *drink-offerings* to *Beelzebub* the *prince of Divels*, and other their *Devil-gods*.

That theſe godleſſe Ale-drapers, and other ſellers of drink, in entertaining into their houſes, and complying with thoſe *traiters againſt God*, and in ſuffering ſo much impietie to reſt within their walls, do make themſelves guiltie of all, by ſuffering the ſame; and that a fearful curſe hangs over their heads, ſo long as they remain ſuch. For if *one ſin* of *theft*, or *perjurie* is enough to *rot the rafters*, to *grinde the ſtones*, to *level the walls* and *roof* of any *houſe* with the *ground*; as it is *Zech.* 5. 4. What are the *oathes*, the *lies*, the *theſts*, the *whoredoms*, the *murthers*, the damnable *drunkenneſſe*, the *numberleſſe*, and *nameleſſe abominations* that are committed there. For theſe Ale-houſe keepers are acceſſarie to the drunkards ſin, and have a fearful account to give for their tollerating ſuch, ſince they might, and ought to redreſſe it: ſo that their gain is moſt unjuſt, and all they have is by *the ſins of the people*; as *Diogenes* ſaid of the *ſtrumpet Phrine*.

## 13 BRANCH.

That *of all* ſeducing drunkards theſe Drink-ſellers are *the chief*; their whole life being nought elſe but a viciſſitude of *devouring* and *venting*, and their whole ſtudie how to *toule in* cuſtomers, and then *egg them on* to drink; for as if *drinking* and *tempting* were *their trade*: they are alwaies guzling *within doors*, or elſe tempting *at the door*, where they ſpend their vacant hours, watching for a companion, as a *ſpider* would watch for a poor *flie*; or as the *whoriſh woman* in the *Proverbs* laid wait for the young novice, untill *with her great craft, and flattering lips, ſhe had cauſed him to yeeld*, Prov. 7. 6, to 24. Though when he ſees a drunkard, if hee but *hold up his finger*, the other follows him into his *burrough*, juſt *like a fool to the ſtocks*, and *as an Oxe to the ſlaughter-houſe*, having no power to withſtand the temptation. So in hee goes, and there continues as one *bewitch'd*, or *conjur'd with a ſpell*; out of which hee returns not, untill he hath emptied his *purſe* of *money*, and his *head* of *reaſon*: while in the mean time his poor *wife*, *children* and *ſervants* want bread.

That did ſellers of drink aime at the *glory of God*, & *good of others*, as they ought, 1 *Cor.* 10. 31. there would not bee an hundreth part of the *drunkards*, *beggars*, *brawls*, and *famiſhed-families* there are: whereas now thouſands do in ſheer drink, ſpend all the *cloathes* on their *beds* and *backs*. As be they poor *labouring men*, that muſt dearly earne it before they have it, theſe *Ale-houſe keepers*, theſe *vice-breeders*, theſe *ſoul-murtherers* will make them drink

drink away as much *in a day*, as they *can get in a week*; *spend twelve pence*, sooner then *earne two-pence*, as S *Ambrose* obserus.

That thousands of these Labouring men may be found in the very *Suburbs* of this *Citie*, *that drink the very blood of their wives and children*, who are near famished, to satisfie the drunkards *throat*, or *gut*, wherein they *are worse then Infidels*, or *Cannibals*, 1 *Tim.* 5 8. who again are justly met withall: For as if *God* would *pay* them in their *own coyn*, how oft shall yee see *vermine* sucking the *drunkards blood*, as fast as he the others.

## 14 BRANCH.

That these Drunkards and Ale-drapers are alwaies laying their heads together, *plotting* and *consulting* how to *charme* and *tame* their *poor wives* (for the Drunkard and his wife agree like the *harpe* and the *harrow*) which if *maids* did but hear, they would rather make choise of an *Ape-carrier*, or a *Jakes-farmers servant*, then of one who will be drawn to the Ale house. For let them take this for a rule, he that is a *tame Divel abroad*, will bee *a roaring Divel at home*; and hee that hath *begun* to be a Drunkard, will *ever be* a Drunkard. True, they will *promise* a maid *fair*, and *binde themselves* by an hundred *oaths* and *protestations*; and shee (when love hath blinded and besotted her) will believe them; yea, promise her self the victorie, not doubting but she shall reclaim him from his evil company; but *not one of a thousand*, *scarce one of ten thousand* that ever findes it so, but the contrary. For let Drunkards *promise*, yea and *purpose* what they will; experience shews, that *they mend as sowre Ale does in Summer*; or as a *dead hedge*, which *the longer* it stands is *the rottener*. And how should it be other, when they cannot go the length of a *street*, but they must passe by, perhaps *an hundred Alehouses*, where they shall be called in. And all the while they are in the drinking schoole, they are bound by *their law of good fellowship* to be *powring in* at their *mouths*, or *whiffing out* at their *noses*: one serving as a shooing-horn to the other; which makes them like *ratsban'd Rats*, *drink and vent*, *vent and drink*, *Sellengers round*, and the same again. Oh that a *maids fore-wit* were but so good as her *after-wit*! then the *drunkard* should *never have wife more to make a slave of*, nor *wives such cause to curse Ale-house keepers*, as now they have. And indeed if I may speak my thoughts, or what reason propounds to me; *drunkards*, are such *children* and *fools* (to what governors of families ought to be) that a *rod* is fitter for them then a *wife*. But of this by the way onely, that maids may not so miserably cast away themselves: for they had *better bee buried alive*, then *so married*, as most poor men's wives can inform them.

## 15 BRANCH.

That to speak to these *Demetriuses*, that *get their wealth by drinking*; yea, by helping to *consume their drink*, and that *live only by sin*, *and the sins of the people*,

*people*, were to ſpeed as *Paul* did at *Epheſus*, after ſome one of them had told *the reſt of their occupation*. Yea to expect amendment from ſuch, in a manner were to expect amendment from a *witch*, who hath already *given her ſoul to the Divel*. That to what hath been ſpoken of *drunkards* and *drink-ſellers*, in the particular caſes of *drinking* and *tempting*, might be added *ſeventie times ſeven more* of the like *abominations*. For the drunkard is like ſome *putrid grave*, *the deeper* you digg, *the fuller* you ſhall finde him both of *ſtench* and *horrour*: Or like *Hercules's monſter*, wherein were *freſh heads ſtill ariſing one after the cutting off of another*. But there needs no more then this *taſte*, to make any wiſe man (or any that love their own ſouls) to *deteſt* and beware theſe *Bawds* and *Pandors of vice*, that breath nothing but *infection*, and *ſtudie* nothing but *their own*, and *other mens deſtruction*. Theſe *Brokers of villany*, whoſe very *acquaintance* is *deſtruction*: as how can they be other then *dangerouſly* infectious? and *deſperately* wicked? whoſe *very mercies* are *crueltie*.

## 16 BRANCH.

That I have *unmasked their faces*, is to *infatuate their purpoſe*: that I have inveighed and *declaimed againſt drunkenneſſe*, is *to keep men ſober*; For *vices* true *picture*, makes us *vice deteſt*.

O that I had *dehortation* anſwerable to my *deteſtation* of it! Only here is a *diſcovery* how drunkards *tempt*: if you will ſee *directions* how to avoid their *temptations*, read my *Sovereign Antidote againſt the contagion of evil company*. Onely take notice for the preſent, that the *beſt way to avoid evill*, is to *ſhun the occaſions*: Do not onely *ſhun drunkenneſſe*, but *the means* to come to it: and to *avoid hurt*, keep thy ſelf *out of ſhot*; come not in *drunken company*, nor to *drinking places*: As for their *love* and *friendſhip*, conſider but whoſe *Factors* they are, and thou wilt ſurely *hate* them. *Conſider what I ſay, and the Lord give you underſtanding in all things.*

## *POSTSCRIPT.*

COnſidering the premiſes, if there were any *love of God*, any *hatred of ſin*, any *zeal*, any *courage*, any *conſcience of an Oath* in moſt of our *Juſtices of the Peace*, they would rather *put down* and *purge out* of their *Pariſhes* and *Liberties*, this *viperous brood* of *vice-breeders*, and *ſoul-murtherers* (I mean Ale-houſe keepers) then *increaſe them* as they do, when any *Common Drunkard*, *Cheat*, or *witch* may procure a *Licence* to ſell drink, if they will but *bribe* ſome one of their *Clerks*. But if it be left to them (if his *Highneſs* himſelf do not by ſome other way redreſſe it, as bleſſed be *God* he hath already begun the work in ſome *Counties*) I look never to ſee it mended, untill *Chriſt comes in the clouds*.

Onely it is much to be feared, that as we turn the *ſanctuary of life* into the *ſhambles of death*: ſo *God* may ſend a *famine* after ſuch a *ſatietie*, and *peſtilence* after *famine*. Or rather that our *Land*, which hath been ſo long *ſick* of

this

this *disease*, and so often *surfeted* of this sin, should *spue us all out*, who are the *Inhabitants*.

Or in case *God* be pleased to dispence with the *Nation*, the wickednesse that is done by these *drunkards* and *drink-sellers*, shall be reckoned, unto those that are the *permitters*, for their own. For *Governors* make themselves *guiltie* of *those sins* they may *redresse* and will not. But I know to whom I speak, and my hopes are depending.

In the mean time, it is sad to consider, how many *Drunkards* will hear this *Charge*, for one that will *apply it* to himself. For confident I am that *fifteen* of *twenty*, all this *Citie* over, are Drunkards; yea, *seducing Drunkards*, in the dialect of *Scripture*, and by the *Law of God*, which extends even to the heart and affections, *Mat.* 5. 21, 22, 28. Perhaps by the *Laws* of the *Land*, a man is not taken for drunk, except his *eies stare*, his *tongue stutter*, and his *leggs stagger*; but by *God's Law* he is one *that goes often to the drink*, or that *tarrieth long at it*, *Prov.* 23. 30, 31. He that will be drawn to the *Tavern* or *Alehouse* by every idle soliciter, and there be deteined to drink, when he hath *neither need of it*, or *mind to it*; to the spending of his *money*, wasting of his pretious *time*, neglect of his *calling*, abusing of the *creatures* (which thousands want) discredit of the *Gospel*, the stumbling of *weak ones*, the incouraging of *indifferent ones*, the hardning of his *associates*, and all the truths enemies that know or hear of it. Briefly, he that *drinks* more for *lust*, or *pride*, or *covetousnesse*, or *fear*, or *good fellowship*, or to *drive away time*, or to *still conscience*, then for *thirst*, is a Drunkard in *Solomon's* esteem, *Prov.* 23. 30, 31. Perhaps thou doest not think so, but can you produce that holy *man of God*, that will not deem him a drunkard, who can neither *buy*, nor *sell*, nor *meet* any *friend* or *customer*, but he must go the Tavern, or Ale-house, perhaps *six times* in a day; and who constantly *clubs* it, first for his *mornings draught*, secondly at *Exchange time*, thirdly *at night* when shops are shut in; as is the common, but *base custome* of most *Tradesmen*; yea, and the *Divel* so blindes them, that they will plead a *necessitie* of it; and that it is for their *profit*.

Nor can it bee denied, but in cases of this nature, things are rather measured by the *intention* and *affection* of the *doer*, then of the *issue*, and *event*. And why should not a man bee deemed a *drunkard* for his immoderate and inordinate *affection to drink, or drunken company?* as well as another, *an Adulterer*, for the like affection to his *neighbours wife*, *Mat.* 5. 21, 22, 28. Yet these men are in their own, and other mens esteem, not onely *good* and *civil men*, but *good Christians* forsooth. Certainly the *more light* we have, the *more blinde* men are, or else this could not be; For I would gladly aske such, Are you *Christians?* in what part of the *word* finde you a warrant for it? Where finde you, that this *custome* was ever used, by any one of the *Saints* in former ages? Well may you (with *Agrippa*) be *almost Christians*, but sure enough, you are not with Saint *Paul*, *altogether such*: and then what will become of you? For *almost a son* is a *bastard*, almost *sweet* is *unsavorie*, almost *hot* is *lukewarm*; and those that are lukewarm *will God spue out of his mouth*, Rev. 3. 15, 16.

A Chri-

*A Christian* almost, is like *a woman that dieth in travel*, almost she brought forth a *son*; but that almost killed the *mother*, *and the son* too. If thou *believ'st almost*, thou shalt bee *saved almost*; as we may say of a *Thief* that hath a *pardon* brought him whiles he is upon the *gallows*, he was almost *saved*, but he was *hanged*; and his pardon did him no good. To be *almost a Christian*, is to be like the *foolish Virgins*, that had *Lamps*, *but without oyle* in them; for which they were *shut out of heaven*, though they came to the very door, *Matth.* 25, 10, 11, 12. Can the *door* which *is* but *almost shut*, keep out the *Thief?* Can the *ship* that is but *almost tite*, keep out the *water?* The *souldier* that does but almost *fight* is a *coward*. And therefore if thou loveſt thy ſelf, look to it, and that in time, leaſt hereafter you moſt dolefully rue it: For know this, that you ſhall once give an account for every idle *penie* and *hour* you ſpend, and for every *cup of drink* you ſhall ſpoil, or waſte; and for every one that is incouraged to do the like by your *example*. For which ſee *Matth.* 12. 36. *Luke* 16. 2. *Rom.* 14. 12. 1 *Pet.* 4. 5. *Rev.* 20. 13. and 22. 12.

That (by the bleſſing of *God*) our children, and childrens children may *loath drunkenneſſe*, and *love ſobrietie*; let this bee fixed to ſome place convenient in every houſe, for all to read. The *Perſians*, *Parthians*, *Spartans*, and *Lacedemonians* did the like, and found it exceeding efficatious: And *Anacharſis* holds it the moſt effectual means to that end.

FINIS.